he will not impede their improvement merely to gratify his ſenſual appetites. He will not, with all the graces of rhetoric, adviſe them to ſubmit implicitly their underſtanding to the guidance of man. He will not, when he treats of the education of women, aſſert that they ought never to have the free uſe of reaſon, nor would he recommend cunning and diſſimulation to beings who are acquiring, in like manner as himſelf, the virtues of humanity.

Surely there can be but one rule of right, if morality has an eternal foundation, and whoever ſacrifices virtue, ſtrictly ſo called, to preſent convenience, or whoſe *duty* it is to act in ſuch a manner, lives only for the paſſing day, and cannot be an accountable creature.

The poet then ſhould have dropped his ſneer when he ſays,

> " If weak women go aſtray,
> " The ſtars are more in fault than they."

For that they are bound by the adamantine chain of deſtiny is moſt certain, if it be proved that they are never to exerciſe their own reaſon, never to be independent, never to riſe above

above opinion, or to feel the dignity of a rational will that only bows to God, and often forgets that the univerſe contains any being but itſelf and the model of perfection to which its ardent gaze is turned, to adore attributes that, ſoftened into virtues, may be imitated in kind, though the degree overwhelms the enraptured mind.

If, I ſay, for I would not impreſs by declamation when Reaſon offers her ſober light, if they are really capable of acting like rational creatures, let them not be treated like ſlaves; or, like the brutes who are dependent on the reaſon of man, when they aſſociate with him; but cultivate their minds, give them the ſalutary, ſublime curb of principle, and let them attain conſcious dignity by feeling themſelves only dependent on God. Teach them, in common with man, to ſubmit to neceſſity, inſtead of giving, to render them more pleaſing, a ſex to morals.

Further, ſhould experience prove that they cannot attain the ſame degree of ſtrength of mind, perſeverance, and fortitude, let their virtues be the ſame in kind, though they may vainly ſtruggle for the ſame degree; and the ſuperiority of man will be equally clear, if not